

*How a Few Men may Make a Million Converts.**

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PRAYER.

Great Father of all, we stand appalled at the stupendous task of the salvation of this swarming yellow race. But Thou art almighty, all-wise, and all-loving. Give us light on the way of saving them and courage, when we see it, to persevere in it till the great work is accomplished, through Jesus Christ our Lord, Amen.

INTRODUCTION.

The subject is important,

1. Because of the value of the soul—one soul is more valuable than the whole world.

2. Because so many are desiring a new religion now. Sir W. Hunter says fifty millions in India will join some new religion within the next fifty years. China's 400 millions are beginning to consider seriously whether the adoption of a new religion may not be advantageous. The Student Volunteers aim at nothing less than the evangelization of the whole world in this generation, for they believe the whole world yearns for a complete gospel.

3. Because so many—even Christians—do not know what the supreme characteristic of the gospel is, and therefore do not know wherein the gospel surpasses other religions. Hence many in Christendom become materialists and agnostics. Some missionaries lose their reason because they cannot distinguish between the eternal gospel and temporary theologies. Other missionaries follow fragments of the gospel and become easy disciples of so-called Christian science, faith healing, and other notions. Consequently the heathen are not converted by the millions as we might naturally expect.

4. Because there is a growing feeling that, as there are vast improvements in all departments of life, there ought to be similar improvements in mission methods; *e.g.*, the change from the qualitative to the quantitative in electricity has not only revolutionized the science but also revolutionized many industries.

Many leading missionaries believed there ought to be new departures: Duff in India founded the educational method;

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Livingstone in Africa the medical, the commercial, and civil methods; others adopted less-known methods.

Theologians and leading literary men at home believed there ought to be new departures and have founded the comparative study of religion. So we have Hardwick's "Christ and Other Masters," Maurice's "Religions of the World," Plath's "Science of Missions," Freeman Clarke's "Ten Great Religions," Max Muller's "Sacred Books of the East," The Hibbert Lectures, The Parliament of Religion at Chicago, and now the New York State Conference on Religion.

In this paper, therefore, I do not present my own views only, but those gathered from some of the leading students of religion throughout the world. Nor are the conditions I mention mere opinions or untried methods, but laws discovered and already applied in practice on a very large scale. But the subject is vast. The proper study of the conditions of success among polytheists would take a year. The proper study of the conditions of success among monotheists would take another year. The proper study of the applications to mission work in general would take a third year. The proper study of the application of these laws to China in particular would take a fourth year.

No captains or marine engineers can hope to succeed without years of study and certificates of knowledge and practice. To think that missionary work can be successfully performed without similar study is the madness of ignorance.

CONDITIONS.

One lecture like this can give the bare outline of a few conditions only.

I. *Some Conditions of Missionary Success among Polytheistic Religions.*

By missionary success is meant the power to change men's ideal of life. This the Hindus and Jews designated a new birth. The Chinese often speak of it as "changing the bones."

Let us look at

1. **HINDUISM.**—Manu is said to have found the Hindu mind in a chaotic state, and he created a new ideal for them.

(1.) By collecting the best traditions he could find. These show belief in transmigration of souls and in innumerable gods.

(2.) By legislating for the people.

(3.) By keeping various classes apart, which developed into the most characteristic social feature—the caste system, which is now one of the greatest hindrances to progress among the Hindus, and the wonder of the world.

2. **BUDDHISM.**—*A. Primitive* Buddhism changed the ideal of millions.

(1.) For marriage Buddha substituted celibacy.

(2.) For legislature Buddha advocated non-interference with the State, as this world was evil. Education in its fullness was discouraged.

(3.) For caste he substituted brotherhood.

(4.) For worship of the gods he substituted good works as a basis of upward transmigration.

(5.) For Manu's religious and social legislature he substituted degrees of attainment in Buddhahood.

King Asoka greatly assisted the Buddhists everywhere, and Buddhism flourished over all India about the time of Christ.

B. Reformed Buddhism changed the ideal again about the Christian era.

(1.) Repentance is possible and permissible instead of the remorseless rigidity of Karma. As a wound in the body can be healed so an error in conduct can be got over.

(2.) Good works by faith in God surpass these without belief in God.

(3.) The salvation of others in addition to oneself is higher than mere salvation of self.

(4.) By partaking of the Divine nature there is a short cut to paradise without a series of transmigrations.

(5.) But the celibacy of the clergy remained, except in one school in Japan, also non-interference in political affairs, because even reformed Buddhism believes this world is evil, and the sooner we get out of it and rid of mortal existence the better.

Kaniska, a Scythian sovereign, and many other rulers of Eastern Asia greatly helped in the propagation of this school of thought. Buddhism, new and old, has spread over all the Far East and lasted for 2,500 years. Now, however, it exercises little influence over thoughtful men in any country, as their Buddhas and Buddhisatvas are only imaginary beings, less real than characters in a novel.

3. **CONFUCIANISM.**—The ideal of Confucianism :—

(1.) Like Hinduism it allows polytheism, but the gods are not to be overworshipped.

(2.) Like Hinduism it believes in regulating society, but has no caste.

(3.) Like Buddhism it regards good works as the basis of human excellence.

(4.) But it has no philosophy of superhuman beings, nor of the hereafter; only the crudest traditions of antiquity on the subject.

(5.) It has not a glimmer of true scientific study of the works of God in nature.

(6.) Nine-tenths of its energy is devoted to education and the study of the art of human government in order to give peace among men. In this it had a great advantage over Buddhism and Taoism.

The rulers of China have almost all strongly aided Confucianism.

This system has prevailed for three millenniums, but the higher joys of life in thought and feeling are altogether beyond the Con-

ficiant's reach, and the crippling of all their women for life is a disgrace and a scandal among the nations.

4. TAOISM.—The ideal of Taoism is different altogether.

(1.) For practical government it substitutes mysticism. It guesses at separate truths rather than possesses a system of philosophy.

(2.) It seeks superhuman powers.

(3.) It seeks health and immortality,

(a.) At first by material means, medicines ;

(b.) Later by charms and magic formulæ and prayers ;

(c.) By hypnotic methods through the unseen ;

(d.) Latest of all by spiritual and ethical means.

(4.) It has not realized the importance of systematic education.

The rulers of China from Ch'in Sze-huang downwards have often strongly supported Taoism.

This system has lasted for two millenniums and has somewhat made up for the lack of the spiritual in Confucianism. It has also perhaps aided in pushing on the researches of the West, so that alchemy developed into the science of chemistry which has conferred untold blessings on the human race. But Taoism is now centuries behind Europe in all these things, being tied, like Confucianism, by the authority of the hand of the dead past instead of seeking truth in the same way as the first teachers did—directly from God and by experience.

II. *Some Conditions of Success among Monotheistic Religions.*

1. PARSEEISM.—There are no records of the religious state of Persia much before the time of Zoroaster.

(1.) Instead of many gods his ideal was that there were only two great superhuman powers—God and Satan—almost on an equality, who represented good and evil, but that the good would finally prevail.

(2.) The rulers of Persia supported this religion. For a thousand years, in the days of Persia's greatest glory, this religion prevailed till superseded by Mohammedanism, which taught that God was unmeasurably superior to Satan.

2. JUDAISM.—Moses' ideal was :—

(1.) Monotheism.

(2.) Ritual of worship.

(3.) Legislation for society at large.

(4.) Education for all on one day in seven.

(5.) Summary of ethics (Ten Commandments).

From Moses downwards the rulers of Judea as a rule supported their religion.

This through its two offshoots—Christianity and Mohammedanism—resulted in half the world becoming monotheists.

3. CHRISTIANITY.—Its ideal was proved to be higher :—

A. *Early Christianity.*

- (1.) By making God universal instead of merely national.
- (2.) By making the kingdom of God universal instead of national.
- (3.) By substituting faith in God's providence for old ritual.
- (4.) By substituting personal service for animal sacrifice.
- (5.) By substituting higher for lower ethics—Sermon on the Mount ; slaves of men might by faith become sons of God.
- (6.) By mystic union with God—John's and Paul's teaching.
- (7.) By consequent immortality.
- (8.) By establishing education like that of the Greeks and Romans.

The rulers of Christendom as a rule upheld Christianity.

This conquered Europe and North Africa.

B. *Reformed Christianity*, still higher than early Christianity :—

- (1.) By substituting individual liberty of conscience for Papal authority.
- (2.) By substituting individual responsibility for collective responsibility.
- (3.) By higher ethics, holding family life superior to clerical celibacy.
- (4.) By improved education—regarding all the works of God as sacred, and none secular as the Buddhist and Christian monks held.
- (5.) By improved legislation, letting the people have more voice in the government.
- (6.) By Calvinistic and Armenian views co-operating.
- (7.) By modern united efforts of all denominations.
- (8.) By enlightened uplifting of all nations and races.
- (9.) By reforming the educational system—Greek and Latin as well as Christian.

The rulers of reformed Europe upheld the reformed religion.

This religion has conquered Europe, America, and Australia, and is rapidly conquering all the uncivilized portions of the world.

4. MOHAMMEDANISM.—Its ideal was :—

- (1.) That there was only one God *versus* the idolatry of Arabia.
- (2.) That there is only one God *versus* a trinity of gods and the mother of God as in early Christianity in the East.
- (3.) That God who is almighty, just, and merciful is an ideal Ruler, and rebellion against Him is one of the greatest crimes, to be punished by an awful penalty.
- (4.) That a convert, no matter of whatever race, can never be made a slave again—another form of the Christian idea that even slaves may become the children of God. This ideal carries great weight in Africa to-day, where Islam gains many converts.

The Sultans of Islam have not only upheld it, but have in their ignorance and as a sacred duty deliberately stamped out other religions as far as they dared.

From a survey of the religions of the world we may perhaps now say that we have discovered five of the fundamental laws of missionary success, viz. :—

1. That the new religious ideals must be believed to be from the gods or from God.
2. That the new ideals be considered essential to the salvation of the soul and the true well-being of man.
3. That the new ideals are superior to those which prevailed previously.
4. That the new ideals are approved by those in authority, i.e., by the government and by the devout leaders of the people.
5. That the new ideals commend themselves to the consciences of the people.

Here mark, that any one of these conditions often brings a large number of converts when fully observed. If *all* the conditions are observed the increase in the chances of success is enormously multiplied with almost infinite possibilities. We also find some interesting corollary laws which are worth noting, viz. :—

1. That we cannot know the full value of Christianity itself till we study comparative religion, *e.g.* :—

(1.) Faith-healing was a great feature in the religion of the Yellow turbans of Shantung in the Han dynasty, about the beginning of the Christian era. It was revived by Lü Tsu during our middle ages, and prevails over China to-day.

(2.) The efficacy of prayer is universally believed in by Buddhists and Taoists.

(3.) Incarnation is believed in by all the religions of China.

(4.) The power of the Holy Spirit is believed in by them all. Not that they use our phraseology, but they have the same idea.

(5.) Miracles and prophecy are believed in by them all.

(6.) Moral teaching against lying, stealing, etc., is contained in them all.

(7.) Sacred books are believed in by all.

(8.) The Confucianists believe that they have a perfect system of government.

It is therefore necessary that we show where the gospel we preach transcends their religions, and this not to our own but to *their* satisfaction. Some may gasp and ask, "Is this not bartering away our birthright?" Not at all. When men gave up the theory of the philosopher's stone for chemistry and electricity they made a good bargain. So, by careful study, we find that the pure gospel brings no loss but an immense gain.

2. That though the Bible is the best text-book we have on ancient Jewish and early Christian history it has to be supplemented by the history of religion throughout the whole world, and the

history of Christendom since apostolic days, before we can fully teach God's providence over the whole world.

3. That the desultory Sabbath teaching is largely superseded by modern Christian schools, because being daily and systematic it is therefore more thorough and complete.

4. That the gospel is primarily not destructive but constructive. Christ did not come to destroy or condemn, but to fulfil and to save.

5. That the time which it takes a nation to be converted to new ideals is largely in proportion to the systematic and frequent repetition of them by men who command confidence. As modern appliances of printing, of teaching, and of postal and telegraphic communication far surpass those of the past, we should naturally expect the conversion of nations much more quickly than in the past.

III. Some Application of these Laws to Mission Work throughout the World in General.

1. In illustration of the first law we ask, Why are the Brahmans so honoured in India? Because they are believed to emanate from the god Brahma. Why was Moses able to lead millions of Israelites out of Egypt after his return from Midian? Because he convinced the Israelites that God had appeared to him and was about to deliver them through him. Why were three thousand converted on the day of Pentecost? Because Peter made the Jews feel that they had greatly sinned against God by crucifying the Messiah, the anointed of the Lord, through whom alone they were to be saved. Why did Constantine and his officers and his people join the Christian church by the million? Because it was believed that there had appeared a cross in the sky with the words "In this conquer," and so the fear of God and belief in the Christ had come to the multitudes.

2. In illustration of the second law we ask, Why do Hindus observe caste? Why do Buddhists recite prayers? Why do Confucianists feel it so hard to give up sacrificing to their ancestors? Why do Jews and Mohammedans dread eating pork? Why do those in Christian lands at revival meetings come to the penitent form and receive Christ as their Saviour? In every case it is believed that certain actions are essential to their happiness and salvation in this world and the next. It is only by comparison we can find out what is essential to the universal conscience, and what is divine and commands universal homage.

3. In illustration of the third law we ask, Why did so many of the Jews in apostolic times become Christians? Because they

thought the Sermon on the Mount was superior to the ritual of Judaism, and the sacrifice of Christ and human service were superior to the sacrifice of animals. Why did the Arabs give up their former idolatries and cast in their lot with the worshippers of one God? Because they believed that monotheism was higher than polytheism, that it was treason to the Creator to worship any other god.

4. In illustration of the fourth law we ask, Why did the prophets of old deliver their messages to the kings of Israel and Judah? Because the Lord bade them do so, and that method is not abrogated now any more than any of the Ten Commandments. Why were the people of Northumbria baptized and educated in the faith? Because their king, Edwin, had first become a Christian. Why were the Russians baptized and educated in the faith? Because Vladimir, their king, had entered the church. Why did most of the people of Northern Europe seek baptism? Because their rulers, whose wisdom they trusted, first became Christians. Why did the people of the South Seas and Africa become Christians? Because as a rule their chiefs had first become Christians.

5. In illustration of the fifth law we ask, Why do so many persons in Christendom volunteer to join the church every year? Because these people conscientiously believe that it is for their good to do so. Why did so many of the Samurai in Japan become Christians? Because they had come to the conclusion that it would be for their own good and that of their country to do so.

IV. *Some Applications of these Laws in China.*

1. The law that the new ideals must be believed to be from God.

To make it evident to the Chinese that our ideal is from God it is necessary :—

(1.) To study the best religious books the Chinese have, such as the Confucian, Buddhist, and Taoist classics, the modern Chinese religious books, *e.g.*, King Shin Luh, Mien Kie Luh, etc.

(2.) After the study of these sacred books, reconstruct your own theology direct from the Bible.

(3.) Let your disciples commit your gospel for the Chinese to memory.

(4.) Grant the best of them the honour of becoming fellow-workers with God, with the prophets, saints, and sages, for "they that do shall know."

Some results. (*a.*)—The Taiping rebellion, in which two-thirds of the empire gave up idolatry, arose from partial teaching of Christianity and the conviction on the part of the leader that he was commissioned by God to act as he did.

(b.) Conversation with native religious leaders in Shantung resulted in each starting about half a dozen churches, and double that number of villages, discussing the new religion.

2. *The law that the new ideals must be considered essential to salvation and prosperity.*

The ideals must be such that all the best books and best men known to your disciples acknowledge them to be essential if they have had an opportunity of judging them fairly. In other words, we must become God-like or we perish, that is, we must provide for body as well as soul as God does, otherwise both we and our religion perish. This is the latest teaching of science as well as of religion.

(1.) Teach that famines and pestilence are the judgments of God for ignorance and sin, not in a superstitious way but as facts that can be demonstrated in any country. The knowledge of the laws of God in nature brings better communication, and therefore prevents famine; it also brings better sanitary conditions, and therefore prevents pestilence, while God has so ordained things that ignorance brings its inevitable punishment.

A Chinese called Chin Kwan-shan, at a great public meeting of non-Christians, related his experience and the wonderful effect on his health of his turning to the living God. In all calamities he advised them to turn to God for help. The result of this was that many travelled scores and even hundreds of *li* to enquire how to learn of God and of His laws, how to serve Him acceptably and how to worship Him as they ought. Scores of villages got interested in less than two years.

(2.) Teach that national calamities such as wars and loss of territory are God's punishment for their refusing to believe in God's purpose of uniting all nations as brethren.

The result of this and similar teaching was the reform movement, which began and continued with the best reformers to have as its foundation the fatherhood of God and the brotherhood of man. It has profoundly affected all the provinces and many millions throughout the Empire.

3. *The law that the new ideals must be superior to anything they have had in the past.* This can only be done after carefully comparing what you offer with the very best of what the Chinese already have. It is also much more effective to let the Chinese themselves draw the inference of superiority than that you should distinctly assert it, as the latter attitude immediately arouses opposition while the former does not. But the immense advantages and superiority as pointed out in our Lord's parables of the Kingdom must be dwelt upon.

(1.) The superiority of our God—His almightiness, His goodness in bringing the unfailing seasons and producing all things necessary for the maintenance of man and beast—gained a devout man, Liu, who gave us a chapel.

(2.) The superiority of our religious services must be shown them. Non-Christians in one district gathered for a harvest thanksgiving service, which their consciences told them was a right and reasonable thing. At the close books were given, but only to those who promised to learn them. The result was that the gospel spread to about a score of villages in one autumn.

(3.) Superior education in geography, history, science, English, and engineering, has already created a demand for teachers from our mission schools beyond what can be supplied.

(4.) Superior leaders in a daily newspaper giving interesting and useful facts on the rise and progress of nations, half of which were copied regularly into the other native papers, created a desire for more such knowledge in the minds of the scholars, especially of those in the maritime provinces. All this in one year's campaign.

4. *The law that the new ideals should commend themselves to those in authority and to the leading men of weight and influence.* Cultivate the friendship of the authorities, for they too are the ministers of God, and, if possible, make your services indispensable to them. There are also other ministers of God, viz., the devout leaders. Convey God's message first to them, for our Lord has ordained that they should be first to receive the glad tidings and be privileged to be the first heralds of this new gospel to their fellows in their respective countries. By gaining them you gain all the force of their high moral character and, through gaining them, you practically gain all their followers. Let the privilege of being God's messengers of peace to their followers be theirs. Let them do all they can and reserve all your strength to do what they cannot possibly do at first, viz., guide and inspire the movement.

(1.) Monthly lectures were given to the mandarins and professors in Tai-yuen-fu for three years, with the result that the province of Shansi was opened without any riot. Besides the friendship of the governor, treasurer, and judge, we had most of the expectant officials friendly. The officials who met there became, later, viceroys and governors of several other provinces and were friendly to missionaries wherever they went. Tso Tsung-tang and Tsêng Kwoh-chuen, whose friendship we gained in the north, were the first viceroys in Nanking to show special kindness to missionaries there and command the local magistrate to rent places for the missionaries.

(2.) Books have been prepared to explain the rise and progress of other nations and the relation of Christianity to the progress of the world by Dr. Williamson, Dr. Faber, Dr. Muirhead, Dr. Allen, and others, with the result that they have been reprinted in several parts of the empire, and the demand, at one time, came in faster than we could print them in Shanghai. Not only did they pay for their own books, but in some provinces they subscribed tens of thousands of Taels for the establishment of Western schools; many were glad to have the root—

Christianity, as well as the fruit—civilization. There can be no doubt that one reason why many Confucianists do not adopt Christianity is the poverty of Christian literature supplied by the average missionary as compared with Confucian literature. How can they do so when the literature supplied in Chinese is not as comprehensive as their own?

(3.) I paid visits to the leaders of native sects and took breakfast with one in his cave. I became acquainted with the leader of the Szechuen religion and had conversation with the leader of a woman's sect, who called a meeting of her followers to hear the new gospel. An influential man, Liu, was moved to enquire after hearing of this meeting, and he and all his household became Christians. The general result of all was that the villagers, after that, sought us, we had not to seek them, and it was not long before a Christian church was formed there.

5. *The law that the new ideals must commend themselves to the consciences of the Chinese.* Do some philanthropic work for the town or village where you live. Avoid exasperating books and tracts. I know some that produce a crop of riots wherever they are distributed, and some, if they do not create riots, so choke the good seed sown that no Christian work is likely to prosper there till that generation has passed away.

Famine relief and medical work in Manchuria, Shantung, Chih-li, Shansi, and other parts of China created a spring atmosphere of good-will among officials and people. Take care that, after such an atmosphere has been by great labour and toil created, you do not sow thistles but only good wheat—the bread of life. Remember that the time of their ignorance God winks at; therefore instead of spending your strength in finding fault with what they have, thank God for the progress they have made out of barbarism, study to find new means to win their souls to still better things, just as carefully as you try to win your bride. Gain their affections and you gain their souls. Then the spirit and the bride say to others, "Come."

The success of missions in Manchuria and Shantung, where 20,000 and 15,000 converts respectively have been made in one generation, is largely due to these features, by which the goodwill of the people was gained.

By following these five laws of missionary success wonders have been wrought in Uganda, India, and other lands, while in former times *millions have been converted in one generation* by the means of a few men. If possible in other lands, at other times, and by other religions, why not possible in China to-day by Christian missionaries? It is a superficial and baseless assumption that converts to Christianity or any other religion made by the million are less satisfactory than those made by tens or hundreds, for the final assent is made by the unit individually. If Christianity does not convert by the million perhaps some other religion may yet do so.

This suggests the possibility of a great miscalculation somewhere. It is not enough for us to calculate the number of converts made in order to measure the rate of our progress; we must also take into account the number of opponents made. This introduces a new and startling factor of immense importance into our calculations. If there be any truth in the analogy of electric force and resistance, then it means something of this sort:—If we have made 1,000 converts and have been reckless or careless about opponents so as to have 1,000 opponents, then the progress made is not 1,000 but only one! thus: $\frac{1000}{1000}=1$. If we succeed in making 1,000 converts and 10 opponents, then the real progress will be 100, thus: $\frac{1000}{10}=100$. If on the other hand, we are careful not to “offend any of these little ones” around us and gain 1,000 converts with only one opponent, then we shall have 1,000 real gain thus: $\frac{1000}{1}=1,000$. I do not mean to push this analogy and say that the law is exactly the same by any means, but I do say that in calculating progress *it is absolutely necessary to count the number of opponents made by our faulty methods* as well as the number of converts gained. It often happens, and this is very serious, that the opponents, after years of work on our part, are more numerous than the converts. If the missionary leaves, the work soon dies out in such a region. The fact that we are both protected and supported from abroad may often make us more careless about our opponents than if we were dependent on our surroundings. But, whatever the cause may be, the remedy is the same: Keep the laws of progress and you will prosper.

If, as Sir William Hunter says, *fifty millions in India will join some new religion in the next fifty years* (and the same may be possible in other lands,) and if the majority of these are not won over to Christianity, then it will be evident that we have not yet mastered the problem before us.

If in the past men with only partial knowledge of religion could be the means of converting a million from one religion to another in one generation, what but the ignorance of the laws of conversion of great masses of men makes it impossible for us in our day, with all our modern facilities, to be the means of converting far more?

Such are the bones of this subject, which is unquestionably the most important that can occupy the mind of a missionary, and the vast issues of which are the most important that can occupy any human mind.

I do not expect to have conveyed very helpful ideas to the many, for the subject is too vast to explain in detail in a short meeting like this. I have little doubt also that I shall be misunder-

stood, as it usually happens in introducing new ideas and that things will be inferred from this which I do not hold. But, if I may have induced a few to study comparative religion so as to increase their efficiency in missionary work by the gaining of even one more soul than they otherwise would have gained, will it not have been worth while? How much more will it be worth while if it increases their efficiency to the winning of souls ten-fold or a hundred-fold or a million in one generation?

I speak to wise men, judge ye what I say.

APPENDIX.

Some of the Commandments of the Great Religions of the World.

1. Worship one God.
2. Have no idols.
3. Worship God and fight Satan (Parseeism).
4. Worship heaven and earth (Confucianism).
5. Worship gods, the forces of nature, fire, wind, thunder, etc. (Polytheism).
6. Honour ancestors.
7. Honour heroes (physical).
8. Honour saints (moral).
9. Honour sacred books.
10. Reverence written words (Sanscrit, Arab, Chinese).
11. Have sacred days, weekly, fortnightly, monthly, annually.
12. Honour teachers.
13. Honour parents.
14. Do not marry (Buddhists and Roman Catholic clergy).
15. Marry only in your own caste (Hinduism).
16. Marry only those of your own race (Jews).
17. Marry only your co-religionists (Mohammedan and R. C.).
18. Eat only with your own caste (Hindu).
19. Do not eat flesh (Vegetarians).
20. Do not eat things tabooed—pork, etc. (Jews, Mohammedans).
21. Do not drink wine.
22. Do not smoke tobacco.
23. Do not associate with another caste.
24. Do not touch another caste.
25. Have no dealings with heretics.
26. Have no dealings with the world (Buddhists and some Christians).
27. Do not kill anything (Buddhist).
28. Do not kill men.
29. Do not steal.
30. Do not covet your neighbours' things.
31. Do not commit adultery.
32. Do not calumniate your neighbour.
33. Do not hate.
34. Study all the works of God.
35. Study all the laws of God.
36. Love God with all thy heart and thy neighbour as thyself.
37. Love one another as Christ hath loved you.

Some of the Laws which tell on the Consciences of all Men in all Religions in Modern Days.

1. Worship God, who is the superhuman and beneficent power controlling all things.
2. Study all the works of God, for they are to be subdued for the use of man.
3. Discover the laws of God in the universe so as to be able to control the forces of nature and thus be mightier than the gods of the heathen.
4. Study all true records of human progress.
5. Let there be systematic, historical, and comparative schools for religion as well as for any other subject.
6. Honour all the noble dead.
7. Have memorial days.
8. Honour parents.
9. Marry helpmeets.
10. Eat wholesome food.
11. Associate with all men of all nations and all religions who have open minds for all high aims.
12. Uplift fallen men and fallen races.
13. Love as Christ loved.

